

The Anglican Digest

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THE ANGLICAN DIGEST

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Father Forgive Us

*... our trespasses as we
forgive those who
trespass against us*

When we come to forgiveness, we are very close to the heart of the Gospel. No one ever said forgiving or accepting forgiveness is easy! Perhaps that is why Jesus spoke of it so often. "Your sins are forgiven . . ." he says many times, and this absolution got him into deep trouble with the religious authorities, who fretted, "No one can forgive sins but God alone." One of the most striking things about Jesus' pronouncement of forgiveness is that at times he said it in place of the more expected and specific words of healing. But knowing we are forgiven is deeply healing, and offering forgiveness is reaching out to heal.

The first step in accepting forgiveness is knowing we have many things for which we need to be forgiven. During Lent we march our lives and examine our relationships with God and with our neighbors to find some of those things: thoughts and words as well as deeds that



fall short of the high mark Jesus sets for us and the one to which we want to reach. But in the end, the Gospel points us to the joys of forgiveness.

The story of the Prodigal Son (or the Forgiving Father) is one of Jesus' best known parables. The idea of a father who would welcome a sinful son joyfully, even before he asked for forgiveness, infuriated the religious authorities. The story is clear, though, that it was the son's desire to return that moved the father to welcome him. The father's deep joy alone is a powerful call for us to the Kingdom of God. The

elder son's resistance to accepting his recalcitrant brother's return to the family is a vivid picture of the harm that judging others does to our relationships and to our own spirituality. In fact, it is our inclination toward judgment that is a solid roadblock in our efforts to forgive and be forgiven.

Jesus' story leaves us to wonder what effects the father's gracious generosity will have on each of the sons and on their family. But an account from Jesus' life that shows us the rewards of accepting forgiveness: John's story of Mary of Bethany pouring a whole jar of oil on Jesus' feet. When Judas pronounces his judgment, it becomes clear that the oil is very expensive.

This story is told in all four Gospels, with different details. Only John names Mary. In the other stories she is portrayed as a blatant sinner, one of whom much has been forgiven. In those stories she is deeply grateful, and this extravagance is the only way she can show her gratitude. It is apparent that her life has been changed and that her joy in her brother's being restored to life, in her being forgiven, (depending

on which Gospel account you read) has brought her into God's kingdom, as perhaps nothing else could do.

And so, as we consider Jesus' priority of forgiveness in our growth as Christians and in our relationship with God and with each other, we must continue to look at all sides of its truth:

- the desire to be forgiven
- willingness to let go of judgment and to forgive others
- the joy and changed life that will come.

We must remember, every day, that Jesus went to the cross and died because he trusted so surely in God's constant, gracious, and forgiving love for us. That is the heart of the Gospel and the reason Jesus died. We have this essential knowledge and trust because Jesus would not let go of it, even to save himself from death on the cross.

"No one has greater love than this, to lay down one's life for one's friends." (John 15:13)

— The Rev. Mary B. Richardson
Church of the Holy Cross
Shreveport, Louisiana

Icons

St. Paul's has been blessed with the gift of a number of icons over the years. These include representations of the Blessed Virgin, our Lady of Tenderness, St. Joseph with the child Jesus, Christ the Creator of heaven and earth, St. George, Hagia Sophia and a mosaic of Jesus, John the Baptizer, and the Blessed Virgin Mary. Because of this wealth of iconography in the Byzantine tradition, all our pilgrim journeys with Christ might be better informed by them.

Their placement in the Church is an act of hope that gives witness and the opportunity to move more deeply into the iconic encounter with God to which all of us are called as we become for those in need, an incarnate encounter with Christ's Body.

Icons are artistic and prayer-led attempts to tear aside the shadows that hide the real world from our eyes, to lift the veil of appearances, and to reveal the eternal, inner realities. We live and move in a world of profound and ineffable mystery that can never be solved by reason. Only when illuminated by the Holy Spirit can

we peer beyond the barrier and comprehend something of the glory that is about us. Icons depicting our Lord, the Blessed Virgin, and the Saints are but signs of a hidden glory. Indeed, all art that speaks of eternal truths, when engaged spiritually, conveys more than a culture or an era can absorb or engage. When we see the sign and encounter the opportunity to apprehend the reality conveyed by the image, the potential exists for conversion and enlightenment akin to that which results from hearing the Gospel. The icon becomes the means, a window, into the very presence and eternal indwelling of God in the created. The one who created the heavens and the earth and made us male and female in his image uses the icon to proclaim the Gospel truth of the Incarnation.

Because an icon is this and more, the writing of an icon is never mechanical. Its writing is a spiritual exercise designed to deepen our understanding and communication with creation and the Creator.

—The Very Rev. William Willoughby III, St. Paul the Apostle, Savannah, Georgia

Autumn Praise

It always seems to restore my Faith
 So I look forward to Autumn rain;
 It happily beams blessings to me
 Walking under wet-dripping tree lanes.

In November rain I'd love to stay
 To me it holds such Thanksgiving bliss;
 It seems to elegantly wash away
 Every melancholy gray mist.

It makes me feel warmly connected
 To my dear Creator each rainy day -
 It's then I thank God for my blessings
 And I give Him Autumn Praise.

— The Rev. Douglas Raymond Rose, Grand Prairie, Texas

Discernment

Sherlock Holmes and Dr. Watson went on a camping trip. After a good meal, they lay down for the night and went to sleep. Some hours later, Holmes awoke and nudged his faithful friend.

Holmes said: "Watson, look up and tell me what you see."

Watson said: "I see a fantastic panorama of countless stars."

Holmes: "And what does that tell you?"

Watson pondered for a moment: "Astronomically, it tells

me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Theologically, I can see that God is all powerful and that we are small and insignificant. Meteorologically, I suspect that we will have a beautiful day tomorrow."

"Why? — What does it tell you, Holmes?"

Holmes was silent for a moment then spoke: "Someone has stolen our tent."

Exercising Your Faith

James tells us, "Faith by itself, it is not accompanied by action, is dead" (James 2:17; NIV). We have often heard James' teaching in this way: faith without works is dead. I suggest paraphrasing James a little differently: Faith is exercised in our daily lives or it is faith at all.

Since the Reformation and the Reformers' emphasis upon salvation by faith alone, theologians and preachers have tossed this message in the Epistle of James to and fro in arguments about the role of works in our salvation. This passage is a favorite among those who remind us of our Christian duty to relieve the suffering of the poor, the oppressed, and the dispossessed.

These readings of James are not dead or incorrect. However, they narrow the scope of what I believe is James' original, much broader, point. His message touches every corner of our lives at each moment of every day. Let me explain by considering the usage of the word "faith" in our day-to-day TV and radio listening or print media and website reading.

Writers and commentators often use the term "faith" to mean the opinions individuals hold. In today's multicultural, increasingly secular world, it is especially the case that faith is understood to be the purely subjective beliefs that an individual may hold or reject for his or her own private reasons. There is great cultural pressure to treat these beliefs as private, that is, to keep them to ourselves. It is considered intolerant to impose our faith upon others, since faith has come to be defined as my purely subjective opinions, and we believe that everyone has a right to his or her own opinion (although we do not have the right to make any of our opinions true; that is reality's prerogative).

This all sounds very civilized until we look seriously at what St. James teaches us. Faith involves actions or it is no faith at all. Being a Christian is not just about the ideas we hold to be true. Nor is Christian faith merely a credo of good works based on a theory of social justice or moral conduct. First and foremost, Christianity is about following Jesus Christ with our whole mind, heart, body, will, imagination, time, and sub-

stance. We believe ideas and model our behavior according to certain patterns because we trust him and follow him. We can't keep our faith to ourselves. To be faithful is to have an impact on the world around us.

Faith is not a set of opinions that we can just keep to ourselves. Faith is the posture we take toward our neighbors and our world as an expression of our relationship with God. To put this in a slightly different way, faith is how we engage the world we inhabit as people who follow Jesus Christ into that world.

Let me return to that paraphrase of James again: Faith is exercised in our daily lives or it is no faith at all.

So what does exercising our faith look like? We might speak about our moral life, the place of Christian study, the importance of committing ourselves to a ministry within the church, evangelism, outreach, and tithing. But let's begin at the beginning: our devotional life. The Christian life begins in prayerful response to God's loving initiative toward us. Worshipping our Lord is an act of

surrender. We give ourselves back to the one who has given himself utterly to us.

In brief outline, this is what faith in action looks like in our prayer life:

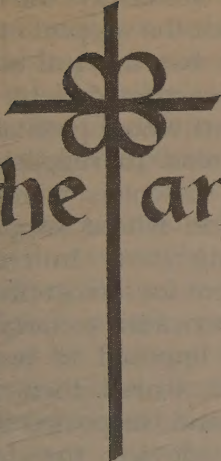
- Weekly worship with our brothers and sisters in Christ
- Daily personal prayer devotions at set times. Make a date with God to give thanks, ask for forgiveness, seek guidance, intercede for others, and above all, give our Lord praise
- Daily devotional Bible reading
- Saying the blessing before every meal.
- Spontaneous silent prayers during the day in response to events around us or thoughts as they occur to us.

Much more can be said about each of these dimensions of our devotional lives. But that we have to wait for another time. In the present context I invite you to remember that Jesus leads us in exercising our faith. And exercising will only have its most positive effects if it becomes a daily habit.

— The Very Rev. Dr. Jacob
W. Owens
St. Mark's
Shreveport, Louisiana

A. D. 1959

[pp 9-18 are reprinted]



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

The Woodbury Story

A 175th anniversary account of how the Church in America got its first Bishop in 177 years

THE CHURCH arrived in America in 1607 when Church England folk settled at Jamestown, Virginia, and so founded the first overseas Anglican parish. Although the Church was transplanted to North America ahead of all other Christian bodies, its progress was hampered by troubles at home.

Over half a century after the settlement of Jamestown, the Church of England was in the

throes of a life-and-death struggle with the disgruntled Puritan wing which opposed the apostolic authority of bishops and resisted episcopal attempts to enforce doctrinal and liturgical conformity to the Prayer Book and canon law; and even after the rigorous settlement that accompanied the restoration of Charles II, the bulk of the Puritans were driven into dissenting bodies and the Church started on a long spiritual decline.

When William (III) and Mary came to the throne, many of the better bishops and priests found themselves unable to take in good conscience the customary oath of allegiance to the new monarchs while the exiled James II was still alive; they were dubbed "non-jurors," deprived of their sees and parishes, and sent packing. Foreign-born William III, George I, who spoke no English, and George II were all unsympathetic to Anglican principles and for the most part appointed bishops who were politically minded and who would cause no embarrassment by pressing the rightful claims of the Church.

Largely because of expanding world trade, the British Government was primarily concerned with commerce rather than religion, and (before 1763) was not at all inclined to meddle much in the internal affairs of America — even to the point of rejecting numerous requests for resident bishops. *

* In America, especially in New England and the Middle Colonies, settlers were mostly non-conformists from England, or Scotch-Irish Presbyterians, or German and Swiss Reformed or Lutheran immigrants. On the eve of the Revolution no more than a third of American colonists were Churchmen, and nowhere was there an Anglican majority except possibly in Virginia and Maryland.

There was always the matter of money for the support of colonial bishops, but the real stumbling block was provided by London merchants whose profitable business spread to seaports where English dissenters were concentrated and whose support kept the Whig Party in control of Parliament for almost fifty years.

In America the sectarian majority was opposed to bishops on principle, feared their political power, and suspected in this another device for fastening imperial authority upon the colonists. Hence all attempts to secure colonial bishops came to nothing and the Church in America was relegated to the general oversight of the Bishop of London, who sent officials known as "commissaries" to represent him in colonies where the Church was established and supplied priests — when he could get them, but who himself was unable to cross the Atlantic and exercise full episcopal authority and power.

The Revolution had a devastating effect upon the Church in America: disestablished, shorn of its customary support and prestige, cut off from the English episcopate, tarred with the feathers of a Church whose very name id

d it with the enemy, short of
sts and unable to ordain more
hout bishops, who in any case
had to swear allegiance to the
g, etc., the Church in America
nd itself in desperate circum-
nces.

acking necessities, substitutes
sometimes sought, and in
2 William White, a patriotic
Philadelphia priest, published
*Case of the Episcopal Churches
the United States Considered*, in
ch he advocated, as a matter
expediency, that parishes in
n state federate and select a
siding priest to assume the
of bishop and ordain candi-
es for Holy Orders. He wished
tain apostolic succession, but
e circumstances prevented it,
was content to have bishops in
he only and "to procure the
cession, as soon as conven-
tly may be; but in the mean-
e to carry the plan into effect
hout waiting for the succes-
t."

unwelcome as the proposal
, it spoke to a real urgency
for a while it seemed that
e was no alternative but to
ept it. New England priests,
ever, were not of such a
d: most of them had come
the Church from Congrega-
al bodies because of their con-



*Samuel Seabury, First American
Successor to the Holy Apostles.*

viction that only episcopal orders
were valid (for each it had meant
a long and expensive voyage to
England for ordination); apostolic
succession was absolutely neces-
sary, and not even the present
emergency warranted giving it
up.*

Ten of Connecticut's fourteen
resident priests met on the Feast
of the Annunciation in 1783, at
the Glebe House of St. Paul's
Parish, Woodbury, drafted a letter
to William White and protest-
ed against the abnormality of his
proposal: "Really, sir, we think an
Episcopal Church without Epis-

* Some modern-day bishops have privately
offered to abandon the hard-won succession of
the apostles in favor of pan-protestant union
schemes.

copacy, if it be not a contradiction in terms, would, however, be a new thing under the sun."

Then, in great secrecy, the Woodbury conclave, determined to make Connecticut a full-fledged diocese governed by a mitred bishop with full jurisdiction and authority and of undoubted apostolic succession, cast lots for Jeremiah Learning or Samuel Seabury to be consecrated, somehow, Bishop of Connecticut.

Since both men were absent in New York, a priest was sent to persuade one of them to accept the election and go to England for consecration. The elderly Dr. Learning declined because of his infirmities, but Dr. Seabury, being in robust health and the prime of life, and holding the same views as those of his electors, accepted the honor and sailed for England and, he hoped, consecration.

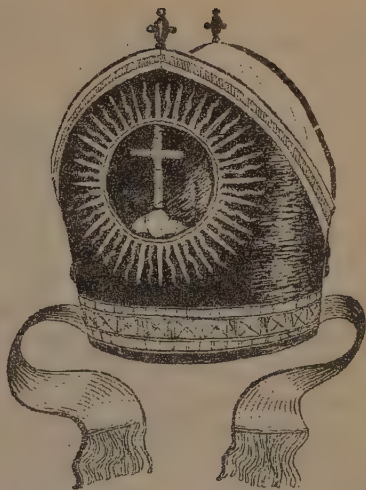
Connecticut had written ahead to recommend the Seabury consecration without delay, and so foil the White plan "to constitute a nominal Episcopate by the united suffrages of presbyters and lay men." The Bishop of London and the Archbishops of Canterbury and York welcomed Samuel Seabury with a readiness to pro-

ceed with the consecration — except for a few details: they ought to have a formal request from the Connecticut legislature. Parliament would have to regularize the legality of the action and they weren't sure that the King could legally dispense them from requiring an oath of allegiance to the Crown when consecrating a bishop — really, they should wait until Parliament could modify the Act of Uniformity.

Episcopal dilly-dallying wasted a whole year of precious time and threw Samuel Seabury into such depression that some friends finally suggested that he go north and ask for consecration at the hands of the bishops of the Scottish Episcopal Church, a faithful remnant who had saved their Church of Scotland becoming Presbyterian — as William White would have the Church in America do. The bishops welcomed the opportunity to save the American Church from a similar fate, and Seabury himself saw that consecration at their hands would spare the American Church the prejudice that his countrymen widely held against the long enemy, England, and against the Church which was so closely ingrained with the despised Crown and hated Government.

On the XXIV Sunday after Trinity, being the 14th day of September in the Year of our Lord 1844, after due public worship of Almighty God in the chapel of the Chaplain Coadjutor of Aberdeen, by the imposition of hands of the Primus of Scotland, his coadjutor, and the Chaplain of Ross and Moray, Samuel Seabury, Connecticut presbyter, was solemnly consecrated with all becoming solemnity" Bishop in the Church of Scotland.

In the presence of a considerable number of [priests] and a great number of laity, on which occasion all testified great satisfaction," Bishop Skinner told the congregation. "As long as there are nations to be instructed in the principles of the Gospel, or a Church to be formed in any part of the inhabited world, the successors of the Apostles are charged by the commission which they hold, to contribute, as far as they can, or may be required of them, to the propagation of those principles, and to the formation of every Church upon the most ancient and primitive model. No sort of worldly censure ought to keep them back from so good a work; no connection with any government, no dependence upon any government whatever, should tie their hands from communicating



*Mitre worn by Bishop Seabury.
It is now in Trinity College
Chapel, Hartford, Connecticut.*

the means of that "Kingdom which is not of this world" and diffusing the means of salvation, by a valid and regular ministry, wherever they may be wanted."*

Monday morning Bishop Seabury met with his consecrators and signed a concordat between the "Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut," in which it was agreed that the two

* His sermon was later published anonymously and widely circulated in England, where it did much to improve relations between the Churches.

Churches heartily embraced the whole doctrine of the Gospel, the "Faith, once delivered to the Saints," and believed themselves to be the mystical Body of Christ, "of which He alone is the Head . . . and that under Him, the chief ministers, or managers of the affairs of this spiritual society, are those called Bishops, whose exercise of their sacred office [is] independent of all lay powers."

Bishop Seabury agreed to introduce his fellow Churchmen to the Scottish Order for Celebrating the Holy Eucharist (it was infinitely superior to the English one then used in America) and "by gentle methods of argument and persuasion" endeavor an acceptance and use of it in the American Church.

It was not until March the following year that Bishop Seabury felt ready to sail for home (much business, many problems had detained him). He landed at Newport, Rhode Island, 20 June — the first apostolic successor to set foot on American soil — and proceeded to New London, where he resided as Rector of St. James' Parish and Bishop of Connecticut and Rhode Island, and where in August he met officially for the first time with his priests. (Certain other priests

were invited, among them William White, who declined!)

When a mother cannot, or will not, do right by her offspring, the child often has to do for himself. So it was, as though by forewarning, that the American Church had to do for itself and get a bishop on its own — the first and only one in its first 177 years. *

On Saturday, 14 November, the 175th Anniversary of Samuel Seabury's consecration (the XXIV Sunday after Trinity, missed by only six days), appointed representatives and dignitaries assembled at the scene of the first American episcopal election, Woodbury's Glebe House, and also at St. James' Church, New London, where his body is buried, to give thanks "with all becoming solemnity" for the bestowal of apostolic succession upon the

* The consecration of Bishop Seabury put an end to William White's scheme for emergency ordinations; and after Seabury's return, his plea of necessity was no longer heard. His thoughts were then turned from dangerous experiments to the tried and true ways of the Church of the ages. Less than two and a half years later, in February, 1787, White was consecrated Bishop of Pennsylvania and Samuel Provost consecrated Bishop of New York, both by the Archbishops of Canterbury and York and two other bishops. In 1790 James Madison (cousin of the statesman of the same name) was consecrated Bishop of Virginia. Thereafter, America had enough bishops to continue the succession on this side of the Atlantic.

urch in the United States of
merica and its preservation as a
nch of "Christ's holy Catholic
urch . . . planted by God in this
d."



A glebe is the farm land enjoyed by a
rish priest as part of his benefice. His
ellinghouse, if in town, is a rectory or
arage; if on the glebe, it was commonly
led a Glebe House.

The Woodbury Glebe House was built
ut 1690, enlarged about 1750.

Once the residence of John Rutgers
arshall, an English priest sent over by
e Society for the Propagation of the
spel.

Sold in 1786 to raise money for the new
rish church (St. Paul's) which still
nds; served as residence of a silver-
ith and a hatter.

Bought by three priests in 1892 and
resented to the Bishop of Connecticut.
Saved by a suffragan bishop from dem-
tion.

Since 1925 preserved and maintained
the Seabury Society for the
reservation of the Glebe House.

General Convention of 1942 endorsed
Society and recommended its support.
Memberships in the Society: Benefactor
(\$500), Life Member (\$100), Fellowship
(\$50), Associate (\$5), Active (\$2).

Address: The Glebe House Treasurer,
cesan House, 1355 Asylum Ave.,
rtford 5, Conn.



BREAKING GROUND

IN THE memory of many of its
"old boys," who have gone on
to all sorts of success in life,
Connecticut's Kent School still
looms as New England's closest
approach to a Tibetan lamasery.
For years the one entrance to
Kent from town was a narrow
bridge spanning the Housatonic
River: girls crossed it with
approximately the same frequen-
cy as Martians. Inside was an aus-

tere male world of study created in 1906 by the late Rev. Frederick H[erbert] Sill, a white-robed monastic priest of the . . . Order of the Holy Cross. It took gruff, brilliant misogynist Sill 34 years to consent to Kent's first dance. At another dance, Father Sill himself played the fiddle — interrupting himself periodically to give overexuberant couples a smart rap with his bow.

Last [May] Kent's mission ("to produce soundly educated Christian citizens") was expanded in a way that would almost surely have left Father Sill blinking. On a bucolic, 600-acre farm a mere five miles and one mountain away from the Kent campus, groundbreaking ceremonies were held for a new girls' annex. By autumn of 1960, the first 100 girls (aged 14 to 15) will join Kent's 292 boys.

The new annex will be a "coordinate" branch of Kent, will have its own faculty (half women), and will slowly swell to a full four forms by adding one new class each year. For two years there will be no mixed classes, and

after that only in some hono courses. And there will be few any finishing school touches. Kent's famed "self-help" system — which allows the school to save \$100,000 a year on maintenance and scale tuition to boys' means will apply to the girls too. They will rise at 6:00, make their beds, sweep dormitories and classrooms, wash dishes and mow lawns. The only concession to femininity so far for arriving at breakfast after 6:00 a.m., the girls may get less strenuous punishment than the boys' fast "jog around the triangle."

Man behind the girls is Kent's rector and headmaster, The Rev. John O. Patterson, a 51-year-old Nevada-born Episcopal priest who began as an M.I.T. training architect, spent 15 years in Midwest parishes before coming to Kent in 1949. No monastic he has a wife and four children. Father Patterson has a hardheaded reason for backing the girls' annex. In today's world, says he, "Men have to work effectively with women. Women are people as much as men." (*Courtesy Time: copyright Time, Inc., 1959*)

PRIEST was visiting one of his regular parishioners who, as not infrequently the case, was attempting to justify his long absence from church. The priest did nothing. He simply stared at the blazing fire beside which they were sitting. Then slowly he picked up the tongs, pushed them to the heart of the fire and took a lump and put it down on the hearth. The white hot coal rapidly cooled into a dull red and was in grey coke, cold and dead. The rest of the fire blazed cheerily on. The parishioner said, "Yes, Father, I see just what you mean." (Taddled)

Being not unaware that nowadays people find it hard to read, I was somewhat impressed by a story we found recently on an advertising blotter: The Bank of England has long required its employees to sign a daily register and their reasons should not be late. London weather being what it is, the first tardy gentleman generally writes "Fog" opposite his name and those who follow write "ditto." One morning the first late-comer wrote in the book, "Wife had twins." After the twice blessed man's

name mechanically followed twenty others, each with a "ditto!"



WHO SAID IT?

"Take care that the Bishop does not have to take you in hand. If he does, he will make you ache in every bone of your spiritual body."

The Bishop of Louisiana (Leonidas Polk).

"You know what you once promised to God! Now keep your vow."

St. Catherine of Siena, to the Bishop of Rome (Gregory XI).

Question. Who is the apostle referred to in the Prayer Book Phrase, "Who by the holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men"?

Answer. St. Paul. See 1 Timothy 2:1. The medieval Church normally referred to St. Paul as simply "the Apostle," and the custom has been continued.

IT-MAKES-ME-FEEL-GOOD SECTION

As a young deacon, the Rev'd Arthur Hall Richardson arrived in Manila in October 1926; last April Father Richardson, senior missionary priest of the Philippines, and his wife returned to the U. S. For eight years he pioneered the work at St. Paul's, Balbalasang; for twenty years he was headmaster of Brent School, three of which years were spent in an internment camp (he set up and ran a school there); for five years priest in charge of St. Francis', Upi. He was Chairman of the Council of Advice, Chairman of the Board of Examining Chaplains, member of the Board of Advisors of St. Andrew's Theological Seminary. Said the Bishop of the Philippines: "For thirty-three years Father Richardson lived and labored here in the Philippines, bringing to the many people whose lives he touched something of the glory and majesty, the righteousness and justice, the love and forgiveness of God. Whether riding the mountainous trails of Kalinga or meting out woodpile [work] to erring Bretonians, whether doing menial work in internment camp or counseling distressed Churchmen of Upi, Father Richardson represented a Christian integrity that only stemmed from God's Mind — a moral, intellectual, and spiritual integrity.

"Wise and learned advisor, faithful and loyal priest, warm and jovial friend, Father Richardson has marked this missionary jurisdiction to the good God whom he loves." (*From The Diocesan Chronicle.*)

Laid Back

I commute to work on my recumbent bicycle. I wear a white shirt and tie to work each day. Since this is a friendly little town, it is not unusual for strangers to strike up a conversation.

One day a very nice lady asked me about my bicycle. She said, "Is that thing hard to ride?" I very gladly got off the bike and gave her the full tour of my dandy machine. I explained how riding a bike in a semi-reclined position is

comfortable, fun, and easy. Then she looked at me sort of weird and says, "Are you some kind of Mormon?"

I quickly realized she associated bicycle-riding men in white shirts and ties with all the Mormon missionaries who cruised around town. I chuckled a bit, got down on my bike, leaned back into the seat and responded, "Ma'am, I'm an Episcopalian. We're a little more laid back."

— Bruce Alan Wilson

The Master is There

There was once an old man who had no family and lived by himself. All his older brothers and sisters and also his only few friends had passed away. He was very sad and lonely. He didn't know the Good News that God so loved him that He gave His only Son Jesus to die on the cross for our sins, and that by believing in Jesus as his Savior, he would live with Jesus forever, never sad and never alone.

One day this man became very sick. He really thought he was going to die soon, so he asked his doctor to come to his house. The doctor tried to help him as much as he could, but knew that the old man's life was going to end soon. The doctor got up from where the man was sitting and walked toward the door. The old man said to the doctor, "Doctor, I am afraid to die. Tell me what is on the other side."

Very quietly, the doctor said, "I don't know."

The old man said, "You don't know? You, a Christian man, do not know what is on the other side?"

The doctor was holding the handle of the door. From the other side came a sound of scratching and whining, and as he opened the door, a dog sprang into the room and leaped on the doctor, tail wagging in happiness.

Turning to the old man, the doctor said, "Did you notice my dog? He's never been in this room before. He didn't know what was inside. He knew nothing except that his master was here, and when the door opened, he sprang in without fear. I know little of what is on the other side of death, but I do know one thing. I know my Master is there and that is enough for me."

— Taddled



MY BOUNDEN DUTY is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

Puns for Educated Minds

- The roundest knight at King Arthur's round table was Sir Cumference. He acquired his size from too much pi.
- I thought I saw an eye doctor on an Alaskan island, but it turned out to be an optical Aleutian.
- She was only a whiskey maker, but he loved her still.
- A rubber band pistol was confiscated from algebra class, because it was a weapon of math disruption.
- No matter how much you push the envelope, it'll still be stationery.
- A dog gave birth to puppies near the road and was cited for littering.
- A grenade thrown into a kitchen in France would result in Linoleum Blownapart.
- Two silk worms had a race. They ended up in a tie.
- A hole has been found in the nudist camp wall. The police are looking into it.
- Atheism is a non-prophet organization.
- Two hats were hanging on a hat rack in the hallway. One hat

said to the other: 'You stay here I'll go on a head.'

- I wondered why the baseball kept getting bigger. Then it hit me.
- A sign on the lawn at a drug rehab center said: 'Keep off the Grass.'
- The short fortune-teller who escaped from prison was a small medium at large.
- The man who survived mustard gas and pepper spray is not a seasoned veteran.
- A backward poet writes inverse.
- In a democracy, it's your vote that counts. In feudalism, it's your count that votes.
- When cannibals ate a missionary, they got a taste of religion.

It's All In Her Genes

It's all in her genes
She likes to say
When avoirdupois
Won't go away

Yes, look from behind
To see what she means
No doubt that you'll find
It's all in her JEANS.

— Anonymous
Ancient Egypt

Faith in the Darkness

As the priest began the ceremony of admittance, two candidates stepped forward. Their footsteps echoed off the cold stone-walls of the church of St. Bartholomew the Great. Both like Tiley and Carole Sharpe were the verger's ornate ceremonial robes, as did, I noticed, Carole's guide-dog Fran, though hers was more of a cape. She looked like a canine super-hero. The priest prayed for Michael and Fran. Fran? I was mortified, certain that he had just confused the dog with her owner. But there was no mistake. He gave Fran a warm pat on the head saying, "Believe it or not."

I had just witnessed the first dog being admitted to the Church of England Guild of Dog Owners. This was history in the making and there was a hearty round of applause.

Curious about a dog who guides, I went to visit Carole and Fran a few days later. Carole was blind sighted. She explains, "I look at the world in a different way now. I look at what I have in front of me with eyes, and without my eyes."

She married a Royal Navy man and she herself worked in the Fleet Air Arm. After the children were born, they settled in Hampshire where she took a job in education with special-needs children.

A lifelong Anglican, she became a verger for the church of St. Mary the Boltons in South Kensington. She loved verging, calling it the happiest period of her life. "You are in the church when it is full and when it's empty. It's the same sacred silence that I found in the African bush."

She felt her calling and joined an order. It was there, preparing to become a nun, that she suffered the accident that took away her sight after 58 years. Now blind, she left the order. "I spent five months in darkness and silence."

She went to Cornwall and stayed with friends, eventually finding a small church where she could find herself again. She learned to walk with a cane and to read Braille. She cried. A lot. "Not for myself but in frustration. I expected to go back to life, to get a job and place of my own."

But as soon as I arrived with my white cane, the response was, 'We would love to have you but ...'" She applied for more than 300 jobs and was turned down for each one.

She took up tactile arts to train her hands: she paints on canvas using tack and pins to mold shapes and guide her brush. She weaves. She sails singlehandedly by listening to the wind. "It's an incredible feeling, being so in touch with what is real." She's learning how to sew. "Just for the fun of it," she blushes. She and her friends started a gardening club at Swail House and now they compost and grow their own produce. They began a cooking class, and a Braille course, and arts and crafts.

With a cane she learned to understand the pavement's music, but it was limiting. When Fran came into her life two years ago Carole not only received a companion, but freedom, confidence, and safety. No longer did she find herself mistakenly asking directions from trees. Guide dogs are paired to their owners with care and Fran is as sweet and adventuresome as Carole. She watches Carole's every move, even picking up things

she might drop. Fran is wonderfully calm but, Carole warms "take her off her lead and she becomes a crazed puddle dweller." Many of the show owners of Epsom know and love Fran. Carole insists that they don't feed her while she's working — Fran disagrees — but she is allowed to accept a packet of reward treats at Christmastide.

"My faith has always gotten me through," Carole says. She misses working, particularly as a verger. "But you need your sign to be a verger." Now she is jokingly called a "freelance vergere" sometimes carrying-out ceremonial duties. And this is how Fran became a verger. Fran makes sure that they go the right way during the procession as Carole carries the virge. They practice several times beforehand so they know the way. Carole sings in the church choir and Fran joins her, a silent-soprano, wearing a red collar with white ruffles.

"She is one of the most blessed dogs in the world," Carole notes "because she is blessed more weeks by the priest."

— Crista Cloutier
via *The Guardian*
guardian.co.uk



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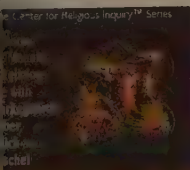
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SAINT PETER: *The Underestimated Apostle*, by Martin Hengel (1926-2009), professor emeritus of New Testament and early Judaism at the University of Tübingen, Germany, and author of more than 150 books and articles.

Many biblical scholars treat the apostle Peter as a vague figure in the early church and regard the early tradition as something that cannot be trusted. In this book Hengel rejects the common minimalist view about Peter's role in the Scriptures and in the early church. Arguing that Peter is wrongfully underappreciated, he shows that Peter was, in fact, central to developing both the Jewish and the Gentile Christian missions. Though Hengel's work rests on meticulous scholarship, it is written in a manner that any interested reader will find clear and enlightening.

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**Talking
about
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Daniel F. Polish, PhD

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A 30 DAY RETREAT: *A Personal Guide to Spiritual Renewal*, by William C. Mills, rector of the Nativity of the Holy Virgin Orthodox Church in Charlotte, North Carolina, and adjunct professor in the Department of Philosophy and Religion at Queens University Charlotte.

This book is written for Christians of all denominations who are seeking an intelligent, scripture-based personal retreat that provokes their spiritual imagination without burdening them with theological jargon. This book can be used as a resource for both personal devotion and small group discussions. Readers will turn to it time and time again for comfort, inspiration, insight, and strength.

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Do you know why you believe in Christ? If challenged, it is not enough to simply recite a simple answer, but to grasp actual reasons that matter in our lives. It's not just about defending the faith, or even simply about winning the lost, but it is also about an intimately relational worship of a God we can truly call Father. Steve Ham goes to the heart of why faith and trust truly matter. He looks at some of the consequences of rejecting the authority of Scripture and what authority really does mean. An intriguing exploration of why man was never meant to rule himself, but instead to operate within an authoritative structure designed by God.

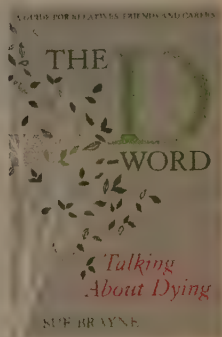
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THE D-WORD: TALKING ABOUT DYING: *A Guide for Relatives, Friends and Carers*, by Sue Brayne, published author, academic writer and researcher, workshop leader and psychotherapist in the UK.

"This accessible book describes the experiences of a wide range of individuals (both professionals and the general public) in relation to death and dying, and uses these experiences to helpfully inform and advise those who may be experiencing death and dying for the first time." — Morag Arquhar, Institute of Public Health, University of Cambridge, UK.

Today, life-extending treatments have over-ridden care for the soul. Death is regarded as a medical failure, and usually hidden away in hospitals, hospices, nursing homes and mortuaries. We have lost the ability to talk openly about the end of life. It's frightening to not know how to talk to a relative or friend who is dying, or to someone who has been suddenly bereaved but unless we confront this



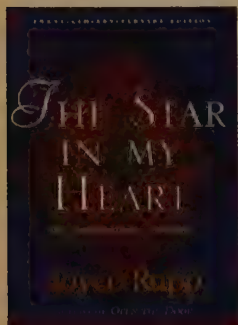
fear, important things can remain unsaid or incomplete, which often turns into unresolved grief, guilt and anger.

The D-Word is a practical guide to support relatives, friends and caregivers who are coping with the distress and anxiety of someone nearing the end of life, or who has suddenly died.

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THE STAR IN MY HEART: *Discovering Inner Wisdom*, by Joyce Rupp, writer, spiritual "midwife," and retreat and conference speaker; a member of the Servite (Servants of Mary) community.



With more than 900,000 books sold in her writing career, Joyce Rupp remains a leading voice in women's spirituality. Now with an updated preface, *The Star in My Heart* guides readers toward a warmly personal understanding of Sophia, the feminine personification of wisdom.

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In *Practice Resurrection* Peterson brings the voice of Scripture — especially Paul's letter to the Ephesians — and the voice of the contemporary Christian congregation together to unpack what is involved in fully growing up "to the stature of Christ." Peterson's robust discussion will move readers to restore transformed Christian character to the center of their lives.

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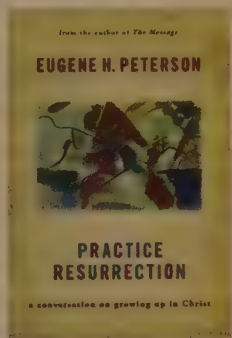
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Reserved Sacrament

It has always been our practice at the Church of Our Saviour to reserve the elements of the Eucharistic Sacrament perpetually in either the Church or the Lady Chapel. In practice this means that the consecrated bread (and sometimes wine) used in Holy Communion are kept in the tabernacle on the altar throughout the week.

The purpose of this is two-fold. First, reservation provides a way for the sick and housebound to receive communion privately from the same elements that were set apart at the Eucharist on Sundays when the whole community of the Church gathered to participate in the sacramental action of consecration.

Priests do not consecrate on their own. The Eucharistic celebration, including the consecration of elements of bread and wine, is one of the whole congregation — the Body of Christ. "We who are many are one bread, one body, for we all partake of the one bread." To get a real sense of the theology and spirituality behind this, read the Eucharistic prayers, or "Great Thanksgiv-

ings," in our Prayer Book (these are found in the section that includes Rites One and Two of the Holy Eucharist — there are six Great Thanksgivings altogether: I and II in Rite One and A, B, C & D in Rite Two.) You might also want to read the section called "Communion under Special Circumstances" which is for use in the administration of Communion from the Reserved Sacrament in homes and hospitals.

The second reason for reserving the Sacrament is to provide an opportunity for people to meditate in the presence of the consecrated elements. Remembering, however, that these elements are an extension in time and place of the corporate celebration of the Eucharist on the Lord's Day, such devotion is never to be seen

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as separate from that corporateness. When alone in the presence of the Reserved Sacrament we are nevertheless sharing in the experience of the whole body of Christ as members of it. There is no separate or objective reality of Christ's presence in the elements of bread and wine apart from participation in the Eucharistic Celebration of the Church and in the communion of its members. When Jesus transformed his last supper with his disciples into the sacrament of his Body and Blood, he said, "Take and eat it . . . this is my body," and "Drink it, all of you . . . this is my blood, which seals God's covenant, my blood poured out for many for the forgiveness of sins." (Matthew 26:26-29 — *Today's English Version*).



The eating and drinking by the disciples is clearly the action by which they became participants in the Covenant made with God through Jesus' death and Resurrection. It is the Communion into which Jesus

brings his Church for all time. In this action by both Jesus and his disciples his presence is made real.

As a practical matter, and as a way of emphasizing the reservation of the Sacrament as an extension of the Eucharistic celebration, the priest places the elements, that have been reserved during the previous week, on the Altar to be part of the communion of the people every Sunday. He then replaces the Reserved Sacrament with newly consecrated elements and returns these to the tabernacle.

*"Therefore we before him bending,
this great Sacrament revere.
Types and shadows have their
ending, for the newer rite is here."
(ancient Eucharistic hymn)*

— The Rev. John Bolton,
The Church of Our Saviour,
Atlanta, Georgia

www.anglicandigest.org

We adore thee, O Christ,
and we bless thee,
because by thy holy Cross
thou hast redeemed the world.

O Saviour of the world:
who by thy Cross
and precious Blood
hast redeemed us,
save us and help us,
we humbly beseech thee,
O Lord.



HILLSPEAKING

AT GATHERINGS or when I am introduced I am often asked, "What do you do at Hillspeak?" Usually I take the "you" to mean "you all," and answer by telling about THE MINISTRIES OF HILLSPEAK — this little magazine (TAD), the Anglican Bookstore (TAB), Operation Pass Along (OPA), and the Foland Library. I tell the inquirer that TAD is in its 52nd year, its content and circulation encircle the globe, it is published quarterly, and that it will be sent to anybody who desires to receive it, and is supported by contributions from its readers. I tell inquirers TAB exists to bring to the attention of potential readers church-related books that might not otherwise have come to their attention. Books offered through TAB are listed in each quarterly issue of TAD and through a flyer mailed in late autumn for those who give books as Christmas presents.

I also tell them that OPA solicits books from those who no longer want or need them. In turn it sends such books to requesters who are seeking them. There is no

charge for the book or books, but the requester, if not in a 3rd World country, is asked to pay the cost of shipping them. Requests are kept on file for a year and the requester is notified when a requested book is received.

The FOLAND LIBRARY, named in memory of the Father-Founder of THE MINISTRIES OF HILLSPEAK, is open weekdays from 8 a.m. to 5 p.m., and available other times by appointment. There is a comfortable reading room on the fourth floor of the Big Red Barn, immediately above the Library. Also, there are three sets of guest quarters, each sleeping a maximum of four and each with a kitchenette, for those who wish to spend more time in the Library, or want to make a personal retreat (St. Mark's Chapel is open around the clock).

I tell them, too, that there are mowed walking paths in and around the roughly fifty acres that comprises Hillspeak. Occupying the Morningside of Grindstone Mountain, Hillspeak offers good walking and great views in every season. Reservations can be

ade by calling 479-253-9701
ring business hours.

Occasionally, the question is
t a little differently, "What do
u do at Hillspeak?"

The answer can be — (a) I am
ired; or (b) I volunteer four
ys a week; or (c) titularly, I am
e Trustees' Warden; or (d) all of
e above.

I retired from the Marine Corps
er World War II and the Korean
ar, in 1958, and as Resident
anager of Hillspeak at age 75,
(a) is true.

I work Mondays and Tuesdays
d Thursdays and Fridays as a
unteer, mostly with OPA and
Foland Library so (b) is true.

I changed titles, from Resident
anager to Trustees' Warden,
hen I stepped down so (c) is
e.

The problem with (c) is that
body, including me, really
ows what a "trustees' warden"
or does. In many, many years
st I worked from time to time
a "trusties' warden," but that is
completely different matter.

Whatever the title, provided it
a Monday, Tuesday, Thursday
Friday when next you visit
Hillspeak, I will be happy to try
explain what it is I do.

I'll be looking for you.

— The Trustees' Warden

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DEATHS



THE REV. MARLIN LEONARD BOWMAN, 79, in Pleasanton, California. A graduate of the Church Divinity School of the Pacific, he served as both semi-rarian and rector of St. John the Baptist, Capitola. He was ordained a deacon at Grace Cathedral in 1958 and a priest in 1959. Father Bowman served the Australian Diocese of Arpentaria, sailing among the islands of the Coral Sea, and in the Diocese of Rockhampton, where he had two parishes and the Outback missions. On his return to the U.S., he served in the Diocese of Long Island at Christ the King and for 33 years at St. James of Jerusalem with 15 of those years as chaplain of the Protestant/Ecumenical Chapter JFK Airport in New York City. At the time of his death, Fr. Bowman was rector of the Church of St. Clare of Assisi in the Mountains in Avery, California.

THE RT. REV. ROBERT H. COCHRANE, 85, in Seattle, Washington. Bishop Cochrane was a World War II veteran, serving in

the U.S. Army from 1942 to 1946. He graduated from General Theological Seminary and was ordained in 1951. He received a Doctorate of Divinity from GTS in 1976. Before serving as bishop from 1976 to 1990, he served as parish priest to congregations in Washington, Utah, Nevada, and California. While bishop, he co-wrote the national Church Canon authorizing Eucharistic Ministers to take Communion from the church to the sick and to shut-ins and in the 1970s helped to establish the Refugee Resettlement Ministry.

✠ **THE REV. CANON ROBERT D. GERHARD**, 80, in Cincinnati, Ohio. He graduated from Seabury-Western Theological Seminary in 1957. He served parishes in Illinois and Michigan before becoming rector of St. Thomas', Terrace Park, Ohio, for 26 years. Canon Gerhard was a founding board member of Living Arrangements for the Developmentally Disabled and the Episcopal Healing Ministries and wrote and edited *Last Things*. In retirement, he served

as assisting priest at Christ Church Cathedral, Cincinnati.

✠ **THE REV. GLYNN COMPTON HARPER**, 74, in Lufkin, Texas. He was rector of Christ Church, San Augustine. A graduate of the U.S. Naval Academy, he served as a submariner. After separating from the Navy, he attended the Episcopal Theological Seminary of the Southwest in Austin, Texas and was ordained deacon and priest in 1978. As a priest, he served parishes in California, Texas, and Louisiana. As an author, Fr. Harper published two books, *A Perfect Peace* and *Arise Beloved*.

✠ **THE REV. DR. JOHN HARTLEY JORDAN JR.**, 82, in Virginia Beach, Virginia. A graduate of Virginia Theological Seminary, he was ordained in 1958. He received an Honorary Doctorate of Divinity from VTS in 1992. Fr. Jordan was curate at St. Stephen's, Richmond, Virginia, from 1958 to 1960, assistant at Christ Church, Winchester, from 1960 to 1962, and rector at St. Stephen's, Culpeper, from 1962 to 1967. He served as rector at Galilee, Virginia Beach from 1967 until 1992.

✠ **THE REV. JOSHUA TAYLOR MACKENZIE**, 79, in Elizabeth City, North Carolina. A graduate of Virginia Theological Seminary, he was ordained in 1962. He served at St. Christopher's, Havelock, St. Andrew's, Rock Mount, St. Stephen's, Durham, and finally, Christ Church, Elizabeth City, where he was rector until 1995, when he technically retired, although his ministry continued until his last day.

✠ **HELENE F. MERKI**, 108, Escanaba, Michigan. Perhaps TAD's oldest reader, Mrs. Merki was raised in Chicago. With a keen interest in music, she taught organ, piano, and voice to many people and is fondly remembered by her students. Additionally, she played for hundreds of weddings and funerals throughout the area and for countless church services. A devout Episcopalian, she was a member of Trinity Church, Gladstone, Michigan. Those who knew her were always astounded by her love and vitality for life and for her humor.

✠ **THE REV. PAUL B. MILLER**, 90, in Daytona Beach, Florida. He served as an officer in the army in World War II and was awar

the Bronze Star for distinguished service. Father Miller also served as chaplain in the National Guard for eight years. He graduated from Virginia Theological Seminary and was ordained in 1949. His 40-year ministry served churches in upstate New York and the Daytona Beach area.

THE RT. REV. GEORGE PAUL REEVES, 91, in Asheville, North Carolina. A graduate of Yale Divinity School in 1943, he served as a Navy chaplain during World War II. He was ordained in 1948. He served as rector of All Saints, Winter Park, Florida, Church of the Redeemer, Sarasota, and of St. Stephen's, Miami. He was elected bishop adjutor of Georgia in 1969 and served as Bishop of Georgia from 1972 to 1985.

THE REV. WILLIAM L. RUSSELL, in Galveston, Texas. A graduate of Yale Divinity School, he was ordained in 1955. At the time of his death, he was serving as curate at Grace Church, Galveston. His 54-year journey as a priest carried him from the East Coast to North Carolina, and on to Oxford, England

where he taught history and continued his religious training. After returning to the U.S., he was called to St. Stephen's in Wichita Falls, Texas. He taught history and philosophy at Midwestern University. He also served as a U.S. Navy Reserve Chaplain. Fr. Russell served as interim in New Hampshire, Virginia, Georgia, North Carolina, and Alabama before he was called to serve in East Texas.

✠ **THE REV. JOHN THOMAS SPEAKS**, 89, in Birmingham, Alabama. A graduate of the School of Theology at Sewanee, he was ordained in 1949. He served at the Cathedral Church of the Advent, Birmingham, where he helped establish the Advent Day School. He also helped start St. Luke's parish in Mountain Brook and was active in the establishment of Camp MacDowell. During 25 years as rector of Holy Comforter, Gadsden, he founded the Day School, Holy Comforter House for the Elderly, a day camp for children, and Anchor, a rehabilitation center. Fr. Speaks was founding director of Still Hopes in Columbia, South Carolina. He also served at Christ Church

Cathedral, Cincinnati, Ohio until retirement. He wrote and lectured on the theology of Richard Hooker and also authored the *Love Story of the Bible*, an introduction to the Bible in parallel English and Chinese.

✠ **THE REV. DR. ROBERT HAROLD WHITAKER**, 91, in Albuquerque, New Mexico. His ministry began as a Lay Vicar at St. Paul's Beachmont, Revere, Massachusetts and Assisting Priest at Trinity Church on the Green, New Haven, Connecticut. He served as U.S. Naval Chaplain during World War II in the Pacific. After the War, he completed his PhD in Church History at New College, University of Edinburgh, Scotland, and was a Visiting Guest Priest at the Cathedral Church of St. Mary. After graduation he was Asst. Prof. of Church History & Philosophy, St. Andrew's Theological Seminary, Quezon City, Philippines. In 1952 he was Visiting Assoc. Prof. of Philosophy & Religion, Bexley Hall, Kenyon College, Ohio. He next served as Interim Priest at St. John's, Bisbee, Arizona, and then as Chaplain at the Episcopal Student Foundation, University

of Michigan, Ann Arbor and Associate Priest at Grace Church Mt. Clemens, Michigan. In 1958 he helped found the School of Theology of the Diocese of Michigan and served as dean and director of studies. Upon his retirement in 1985, the school was renamed The Robert H. Whitaker School of Theology.

✠ **THE REV. CANON RICHARD WADSWORTH WILSON**, 81, in New Orleans, Louisiana. A graduate of General Theological Episcopal Seminary in New York City. Canon Wilson was ordained in 1954. He served as vicar of several missions in Louisiana and as Chaplain at NE Louisiana University in Monroe. He also served as Archdeacon of the Diocese of Northwest Texas for nine years before becoming the rector of St. Matthew, Covington, Tennessee. Fr. Wilson was a priest associate of the Order of the Holy Cross for Men and the Order of St. Helen for Women.



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For the Birds

A group of birds decided to form a church.

So they called a meeting and the duck stood up and said, "I think we should require baptism by immersion. It's the only way we can get their pocketbooks wet."

But the rooster said, "No, we should baptize by sprinkling . . . many people dislike the embarrassment of getting wet all over."

So the argument was on.

But the parrot said, "I don't think baptism is the important thing . . . what we need is a good program!"

All the birds cheered, for everyone knows that a church can't build a reputation for itself without a good rousing program.

Then the mocking-bird said, "What about the choir? We must have a good choir . . . and don't forget the organ!"

"Oh," said the thrush, "we don't want an organ, a piano is much better!"

But the titmouse didn't want a musical instrument at all. And the sparrow said it would be just as well if they threw out music altogether.

The goose stood up and said, "What we really need is a preach-

er who is good with young people. If we don't attract the young people, the other churches in town will gobble them up for sure!"

But the starling thought it was more important that their preacher be a "good mixer."

And the bluejay figured if the preacher would lay off sin and stuff like that, almost anyone would do . . . as long as he was popular among the townsfolk.

But the real wrangle came over the budget. Some thought everyone should tithe . . . provided they could afford it. Others thought they should do away with collections . . . and just have faith.

So finally the owl arose and smoothed his feathers.

Everyone grew quiet for they knew he had great wisdom.

"Brothers and sisters," he said "all these things are secondary. I'll tell you what we need. What we need is sincerity!"

"Yes sir," repeated the owl quite pleased with himself "Above everything, we must all be real sincere ... even if we don't mean it!"

So they formed a church . . . And it was for the birds.

— Arnold Prater

The Senses in the Liturgy

The term "liturgy" comes from the Greek for "work of the people," and it refers directly to the worship of the Church. Liturgy is much more than just the formal words that we find in prayer books and service guides. It embraces everything that is involved in worship, including not only our words, but also all that we experience in a worship service.

While the liturgy of the church is rich in spiritual and theological traditions, it is also rich in its appeal to the five senses of human nature, which are seeing, hearing, feeling, smelling and tasting. Any liturgical event that fails to involve all the senses is incomplete, because it leaves out a part of the totality that makes us human.

One of the greatest liturgical losses of the Protestant Reformation was the attempt on the part of some extremists to remove everything from worship but the sense of hearing, allowing only the singing of hymns and the preaching of the Word. Oliver Cromwell said that he regretted that worship could not be performed in total darkness so that the faithful would not be

distracted, but could put their total focus on prayer and the preaching of the Gospel. The more moderate Reformation movements reduced the sensory activity of the liturgy to only the senses of seeing (in the decorations of the church), hearing (in the music, prayers and preaching) and tasting (in Holy Communion). Smelling (incense) and touch (physical activity) were not welcome in most of the Protestant Reformation movements. The Anglican Reformation retained all the traditional liturgical practices, and many of the Lutheran groups returned to them (although Luther had retained most of them anyway).

Seeing. Art and architecture and traditional liturgy appeal richly to the sense of seeing. In the church buildings we are surrounded by a plethora of visual stimuli — stained glass, carvings, statuary, paintings, and richly decorated hangings in the color of the season. Sight is appealed to in the vestments and other sacramental accoutrements. One accusation of many of the Reformation activists was that there is no justification for the expense of many of the monuments and

decorations in the churches. They argued that the money would be better spent ministering to the poor. On the other hand, it has been calculated that if all the money spent on Notre Dame Cathedral over its eight hundred years of building were distributed equally among the poor of Paris, each person would receive a cup of flour. Yet the poor can freely enter that magnificent house of God, stretch out their arms and savor the glory of the place, and say, "This is mine!" It is one of the few places where they can escape the squalor of their daily lives.

A very important visual part of the liturgy is the physical movement of the priest and his assistants. The liturgy is in fact a sacred dance, which has been choreographed by centuries of tradition. When properly executed with grace and dignity, it is beautiful and spiritually stimulating. Unfortunately, many today have lost sight of this, and we all too often see the ceremonies of the church performed clumsily and tastelessly. This lack of dignity witnesses to a loss of contact with the ancient traditions in which the ceremonies are rooted.

Hearing. The role of the sense of hearing in the liturgy is obvious, and is basic to all worship from the strictest Reform customs to the most opulent ceremonial of the Catholic tradition. Hearing involves not only the preaching of the word, but also the music and the liturgical ceremonial verbiage of both the leaders and the congregation.

Feeling. The sense of feeling enters into liturgical worship in the physical movements of the people. These include the rhythm of standing, kneeling, and sitting, as well as the other reverent motions such as bowing, genuflecting, and making the sign of the cross. Physical movement serves a dual purpose. Not only does it keep the people involved in the service rather than having them simply sit through it as observers, but that involvement also tends to draw them back when their minds wander. It is natural for the mind to wander, and physical activity during the service significantly reduces this. This happens to the priest as well. When he has celebrated the Mass literally thousands of times, the words begin to flow so easily that his mind can readily wander.

er. The prayers are accompanied by a great many physical actions called "manual acts." Although these come automatically after years of doing them, each act tends to pull the priest back to a full awareness of what he is doing. As we mentioned above, the liturgy is a sacred dance, and performing it well keeps the priest's and the congregation's attention focused on the fact that what we are doing is worshipping God, and that we should do this as well as we possibly can.

Traditionally, we stand for praise, kneel for prayer, and sit for instruction.¹ Until the time of the Reformation, few churches had seats of any kind except for the clergy and some of the other important participants in the liturgy. All others stood. With the advent of the Reformation, many branches of which focused on very long sermons, seats began to appear for the congregations. When sermons reached three and four hours, this became a necessity. Before that time the worshipers stood for the whole service, kneeling only to receive Communion and to make their confession. For at least four hun-

dred years, however, it has been the Anglican tradition to kneel for prayer. Recently the Roman Catholic Church has reverted to the pre-Reformation practice of standing for most of the prayers. This practice is also common in the Orthodox Churches, in many of which the congregations have never had seats. Some Anglicans have emulated this Roman Catholic practice and stand through the Prayer of Consecration. This offends many liturgiologists, however, who argue that they should kneel at least for the Consecration itself (as do the Roman Catholics).

Among other physical acts are genuflection (literally "bending the knee"), bowing, and making the sign of the cross. Genuflection is an act of briefly kneeling on one knee as an act of reverence. This is most commonly done in the presence of the Blessed Sacrament. It is proper to "reverence" the altar whenever one passes it. This is generally done by genuflecting (if the Sacrament is present) or by bowing (if not). This is an acknowledgment that the altar is the place where the Holy Sacrifice takes place. There is also a very old Anglican tradition of bowing when the cross passes during

¹ This has earned Anglicans the epithet of being "aerobic Christians."

processions. This comes from a very early Anglican custom of procession with the actual cross from the altar rather than with a separate processional cross. Bowing to the cross is symbolic of reverencing the altar.

A more personal physical act is making the sign of the cross. This is done by touching the forehead, breast, left shoulder and right shoulder, thus marking the cross upon oneself. It is generally done with the first two fingers and the thumb together, denoting the Trinity. It is not customary to "go back to the middle," although this is frequently seen.² The sign of the cross denotes dedicating one's mind, body, heart, and soul to Christ. In the Eastern tradition the right shoulder is touched first, then the left.³ There is no simple rule as to when the sign of the cross should be used, although it is customarily done at the beginning and end of a time of prayer, at any reference to a blessing upon oneself, and at any reference to the dead. There are a number of times in the Eucharist when it is traditional.

2 It is also common to see people kiss their thumb after making the sign of the cross, although this is also not considered correct. It comes from the practice of starting the Rosary by making the sign of the cross with the crucifix, then kissing it.

A very ancient use of the sense of feeling disappeared from the Church centuries ago but was restored in modern times. That is what today is called "passing the Peace." It is based on several passages in the New Testament, particularly "Greet one another with a kiss of love. Peace to all of you who are in Christ" (I Peter 5: 14). In ancient times it was done with a kiss on the cheek. Americans, like the British, are not big on hugging and kissing, so it is customary simply to greet one another with a handshake, and words to the effect of "the peace of Christ be with you." It is a simple greeting of brothers and sisters in Christ, and is not a time for conversation or socializing. The very fact that this is often an unpopular point in the liturgy indicates how important it is. It emphasizes that we are a corporate Church — we are all one in Christ — and that we are not a gathering of individuals who happen to be in one place, but

3 No one is sure why the Eastern and Latin traditions differ. The most common hypothesis is that the custom began in the East as a recognition symbol among Christians. When the people of the west saw it they picked up the custom, accidentally performing a mirror image of what they saw, thus touching the left shoulder first.

who are privately and individually worshiping. Many people consider worship, even public worship, to be a very private affair, but "Just you and me, God" has no place in Christian worship.

Touching has also been essential in the transmission of Holy Orders throughout history. While the imparting of sacerdotal authority is spiritual, it is symbolized by the physical laying on of hands. The insistence on this physical contact is one of the things that help to guarantee the continuity of the episcopate throughout history. This continuity is known as the "Apostolic Succession" or "Historic Episcopate," and has symbolically been passed throughout the centuries by the laying on of hands.⁴ Similarly, the bishop physically lays his hands on priests and deacons when he ordains them and on the confirmands when he imparts the gifts of the Holy Spirit in Holy Confirmation. Also, a man and

woman join hands to symbolize their unity in Holy Matrimony. In the sacraments of Holy Baptism and Holy Unction, and often in pronouncing a personal blessing, the priest physically traces the sign of the cross on the person's forehead.

Smelling. The sense of smelling, which is generally invoked by the use of incense, is neglected in much of modern liturgy. This is primarily due to the influence of the early Protestant movement which tried to reduce significantly the sensory involvement in worship. The burning of fragrant resins goes back well into prehistory and has been used in every known religion. The pagan concept was that prayers were carried to the gods on sweet-smelling smoke, but the Jews recognized the silliness of this thinking in their earliest stages of development. Incense was burned in the Temple perpetually, simply as an offering of a "sweet-smelling savour" to God as an act of reverence. Incense was an integral part of Christian worship from the very earliest times, and remained so until the Reformation. A Reformation accusation was that the only rea-

⁴ Tradition says that all bishops of the Latin Church (which includes ours) can trace their consecration directly back to St. Peter, and those of the Eastern Church can trace it back to St. Paul. This is probably not literally true, but there is little doubt that in both traditions the line of consecration can be traced back to the Apostles.

son incense was used in the Middle Ages was to cover the foul smells of an unwashed congregation. This makes no sense, however, when we consider that the priests were as unwashed as their people. When everyone stinks equally, no one really notices. Incense was used just as in ancient times, simply as a sweet offering in the House of God.

Flowers also sometimes stimulate the sense of smelling, but even though they are involved in the sense of seeing, they are not generally liturgically associated with smelling. The reason for that is that their smell is incidental (and in most hothouse flowers today, non-existent). It is not an intentional olfactory stimulus as the incense is.

Tasting. In Christian liturgy, the sense of taste is stimulated in the Holy Communion, when we receive the consecrated elements of bread and wine into our mouths. This is in fulfillment of Christ's commands, "Take, eat" and "Drink this, all of you." The Sacred Banquet pervades Christian symbolism, including the teachings of Jesus. "O taste and see that the LORD is good: blessed is the man that trusteth

in him" (Ps. 34:8).

In ancient tradition the sense of taste is also stimulated in our entry into the Church, in Holy Baptism, although the practice is fading from common use today. For centuries a few grains of salt were placed on the infant's tongue as part of the baptismal ceremony, accompanied by the words from Scripture, "You are the salt of the earth: but if the salt loses its saltiness, how can it be made salty again? Receive therefore the salt, which is the symbol of wisdom."

Our sensory perception. God speaks to us and deals with us in terms we can understand. The state of everlasting life in the presence of God, as glorious as the concept may be, is beyond our comprehension. It is communicated to us on a level we can grasp — the level of our earthly senses. A beautiful sight, an uplifting sound, a gentle touch, a delightful odor, the sweet taste of the heavenly banquet — all these work together in the liturgy to bring us to a closer appreciation of the all-embracing love of God.

— The Rev. Richard R. Losch
St. James'
Livingston, Alabama

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Our Deep Need for Wisdom

What sort of people must we be in our time? What do we need, and what will the next generation need, to see us through?

To that question, the whole Bible offers one massive and obvious answer: Wisdom. I remember being told as a boy that the Bible was as up to date as tomorrow morning's newspaper; you have it there in Job 27: a vivid and accurate picture of our world. And it is in that context the poet asks, in chapter 28, "Where then shall wisdom be found?" You can dig for gold, you can trawl the sea for pearls, you can buy coral and crystal and jewels with money; but you can't get wisdom that way. Indeed, we might add, if you spend all your time thinking about gold, pearls, crystal, and money, you can guarantee you will not find wisdom.

Some might see Job's answer to this question as a plea to push the genie back into the bottle, to reach for a nostalgic vision of a bygone, supposedly religious age. *The fear of the Lord, that is wisdom; and to depart from evil is understanding.*

Now don't assume we know what "departing from evil" is going to look like in tomorrow's world.

This fear is not a cringing attitude, as though God were an angry tyrant. Nor, of course, is it a cosy cuddle as though God were an indulgent grandfather. It is the proper, wise and wisdom-giving human reaction as we realise again that God is God, that he is not mocked, that he is saying to us, "OK, the game's up, let's stop pretending; it's time to come back and think through what it means to be human, what it means to live as a global community, what it means that actions have consequences."

It's time to grow up, to sober up, to live in the real world, God's real world, and to learn again from the ground up what it means to be a truly God-fearing people. The fear of the Lord: the utter and humble respect for that almighty justice and that all-powerful love, cutting across our vision in the familiar shape which tells us that all we need to know of the true God we see in Jesus Christ and in his cross and resurrection, as Paul puts it: Jesus Christ and him crucified,

God's secret hidden wisdom which none of the world's rulers understood. God's wisdom is urging us to depart from evil that is true understanding. It warns us that evil is not just the misbehaviour you or I get up to in our private lives but the systems which keep the poor poor while the rich get richer; systems which allow rich countries to bomb poor ones with impunity; systems which insist everyone must indulge their erotic desires — systems the entire western world has lived on, has died of, has got rich on, has got fat on, for the last few generations, or should we say, degenerations. *The fear of the Lord, that is wisdom; to depart from evil is understanding.* Our task is so to understand the message ourselves that we can truly live and teach it, not as an ideal ethic the high-minded might like to attempt, a sort of moral extra on top of the usual curriculum, but as the foundation course, failure in which means failure in the whole syllabus. May our prayer be that of the Psalmist: "*So teach us to number our days, that we may apply our hearts unto wisdom*" (Psalm 90:12).

— The Rt. Rev. Tom Wright,
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Morality and Ideology

Jesse Prinz writes in *Psychology Today*:

"Liberals tend to think that conservatives are either stupid or evil. They see George W. Bush as a buffoon and Dick Cheney as a nefarious architect of doom."

"Conservatives have no more flattering conception of liberals. For their vantage point, liberals either look hopelessly naive (read stupid) or dangerously corrupted (read evil). Liberals are either tree-hugging fools or calculating agents of moral degeneracy."

Much of this thought is based on the writings of Jonathan Haidt, University of Virginia. He sees five foundations for morality:

Harm/care — underlies virtues of kindness, gentleness and nurture

Fairness/reciprocity — generates ideas of justice, rights, and autonomy

Loyalty to the ingroup — underlies virtues of patriotism and self-sacrifice for the group

Respect for authority — underlies virtues of leadership and followership (his word not mine)

Purity/sanctity — underlies religious notions of striving to live in an elevated, less carnal, more noble way

Haidt posits that conservatives and liberals have different underlying moralities. While conservatives and liberals both embrace harm/care and fairness/reciprocity, conservatives add the three remaining foundations for morality.

A couple of examples:

Flag burning: A liberal might say that no one is harmed, and everyone has the right to self-expression. A conservative might say that flag burning is an act of desecration and disrespects the authority of this great nation.

Preemptive war and regime change: A liberal might say it is bad to harm others and unjust to threaten the autonomy of other nations. A conservative might focus on the threat others pose to us here and put stickers on their cars that say "support our troops," showing deep concern for the in-group.

If what Haidt says contains truth, it helps us understand not only the debate going on in Washington, it also sheds light on the divide in the church. If groups start out in differing

places as a basis for their morality it is understandable that they would end up in different places.

If what Haidt says contains truth it helps us to understand each others' political and theological positions. And maybe, just maybe, lessen the vitriol with which we advocate our points of view.

In reality we need both — in our political systems and in our churches. Liberals and conservatives live in somewhat different moral worlds, and none of the arguments used in political discourse will bring us to total consensus. Failure to appreciate this leads to confusion and name-calling on both sides.

Our vision of the whole is unbalanced if we fail to listen to the viewpoints of people coming from a different perspective. This is needed in our political systems and in our churches, as well. We need to stop labeling people as evil or stupid and start looking at even those with whom we can find no other common ground as members of the family of God.

— The Rev. Stephen McKee,
Trinity,
Tulsa, Oklahoma

The Mass: Liturgy or Musical Composition

The term "Mass" is ambiguous. The term is usually understood to mean a particular liturgy, the celebration of the Lord's Supper, with all of the words, the music, and the ritual actions (dare I say, stage-craft? — I do not think that we demean our liturgies by considering them a kind of theater) that go along with that.

However, long before I was ever involved with the Mass as a liturgy, in my musical education I learned to think of the Mass as a collection of compositions. Thus, we musicians speak of Bach's *Mass in B minor*, of Beethoven's *Missa Solemnis*, of Stravinsky's *Mass*. These musical works comprise only a small portion of the Eucharistic celebration, usually on five liturgical events: the Kyrie, the Gloria, the Excelsis, the Creed, the Sanctus and the Agnus Dei. Why only these five? — because these were the five sung parts of the Mass (liturgy) that remained the same every day.

The various events that make up the liturgy of the Mass are divided into two categories:

rdinary and Proper. Those events which are Ordinary are the ones which remain the same every week and every feast-day. The Lord's Prayer, the Sanctus ("Holy, holy, holy . . ."), the Creed are all examples of texts that do not change. Other events change from week to week and feast to feast, in accordance with the Lectionary: collects and prayers, readings, the Introit, Offertory, Alleluia or Tract, and Communion, even the hymns. These events that change are called Propers, i.e., they are proper to the day.

Some of the Propers were usually spoken (or intoned), and some were usually sung. Those that were sung have evolved into the musical genres known as Anthem and Motet. Some of the Ordinaries were usually spoken, and five of them were usually sung: these are the texts which composers set to music and called "Mass" (because they were the ones that would be used week after week).

Now comes another "however." The idea of one composer creating a single musical work in five movements for the liturgy of the Mass (like the Bach, Beethoven, and Stravinsky examples mentioned above) is

relatively recent. The first such "cyclical" Mass composition was created in the 1370s by Guillaume de Machaut; and even that was exceptional. Composers did not create Mass-cycles as a normal part of their activity until the 1500s with composers like Josquin, Palestrina, Byrd, and Di Lasso. Before that, in the Middle Ages, musicians created separate and unrelated compositions for the Kyrie, the Gloria, the Credo, the Sanctus, and the Agnus: and the cantor for a church had a book of Kyries, a book of Glorias, and so on, from which he chose the music settings he wished to use — mix and match.

— Dr. Daniel Pyle,
Church of Our Saviour,
Atlanta, Georgia



MEMORIALS

"You will declare this fiftieth year sacred. This is to be a jubilee..." Leviticus 25:10



The Hillspeak Memorial in Trinity Park, radiating from the foot of the Foland Memorial Cross, offers a place to permanently acknowledge those who have been important in our lives. Individuals may wish to place a name on a brick to become a part of this memorial. A parish may also sign up for bricks to memorialize those who have served in their parish.

You can have a positive influence at Hillspeak and leave a lasting memory. For each \$100 contribution the name of a person you wish to honor will be engraved on a brick. The inscription may contain three lines with up to 14 characters (including spaces) per line. This stone will become a permanent marker in Trinity Park.

The difference between your contribution and the cost of the memorial will be used to develop the endowment fund and help to ensure that Hillspeak is able to continue its service to the Church. Contact the General Manager, Mr. Tom Walker, if you have questions or wish to place an order by telephone. He may be reached at 479-253-9701 weekdays from 8 until 4, Central Time.

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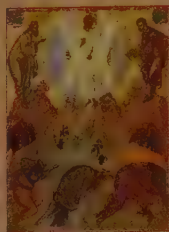
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Pray Without Ceasing

Perhaps you've seen them on the news, the athletes from Kenya and other East African countries that visit New Orleans for the annual Crescent City Classic. The names change but the scene remains the same: as the race comes to a close you see them gliding (seemingly) effortlessly toward the finish line, their long elegant strides carrying them at about four and a half minutes per mile. The rest of us who plod along think: it must be in the genes.

Success, of course, is never that easy. In a recent *Sports Illustrated* article ("Sports Genes", May 17, 2010), one of the more interesting findings had to do with the athletes thought to be "born that way." Of the elite Kenyan athletes studied, most had to walk (or run) many miles to school from the time they began. In Ethiopia, the same. As their greatest runner, world record holder Haile Gabrese-lassie stated: "every day is running . . . working in the fields or just getting somewhere. Life is running." He himself ran six miles to and from school starting at age five.

The point is clear: great genes help, but we become what we do.

We cannot expect it to be any different with our spiritual selves. Without prayer, our spiritual "muscles" atrophy. Without study of Scripture, we lose sight of the basic teachings of the faith. A writer who does not practice her art is no longer a writer. A Christian who leaves the practice of prayer, church, and spiritual reading risks losing the gift of faith.

Given our past, it would be easy to assume that Christianity is in our DNA as a nation. That shows signs of receding as well and the numbers of young people not attending church show cause us to wonder about the direction of the so-called mainline denominations. We assume they will come back during adulthood, as some do, but not in anything approaching replacement rates.

We cannot assume the "faith once delivered to the saints" will continue *here* unless we live it on a daily basis. Paul, the writer who exhorted the faithful to "pray without ceasing" (I Thess. 5: 17) knew that how the early Christians spent their time and thoughts would be vital to growing the community. "Finally beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure

whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me and the God of peace will be with you" (Phil. 4:8-9).

For St. Paul, "life is praying", he prayed that this would be an inheritance as well.

The Rev. F. Jefferson Millican,
St. Martin's,
Metairie, Louisiana

A Keeper

Their marriage was good, their dreams focused. Their best days lived barely a wave away. I can see them now, Dad in jeans, tee shirt and a hat and Mom in a housedress, lawn mower in one hand, and dishcloth in the other. It was the time of fixing things. A curtain rod, a kitchen radio, screen door, the hinge on a door, the hem in a dress. These are the things we keep.

It was a way of life, and sometimes it made me crazy. All that fixing, eating, renewing. I wanted just once to be wasteful. Waste meant affluence. Throwing things away meant you knew

there could always be more.

But then my mother died, and on that clear summer's night, in the warmth of the hospital room, I was struck with the pain of learning that sometimes there is no more.

Sometimes, what we care about most gets all used up and goes away, never to return. So... While we have it... it's best we love it... And care for it... And fix it when it's broken... And heal it when it's sick.

This is true... For marriage... And old cars... And children with bad report cards... Dogs and cats with bad hips... And aging parents... And grandparents. We keep them because they are worth it, because we are worth it. Some things we keep. Like a best friend that moved away or a classmate we grew up with.

There are just some things that make life important, like people we know who are special... And so, we keep them close!

Good friends are like stars... You don't always see them, but you know they are always there.

People are made to be *Loved* and *Things* are made to be *Used*. There is so much confusion in this World because people are being used and things are being loved.

— Taddled

Come, Ye Thankful People, Come

Come, ye thankful people, come, raise the song of harvest home;
all is safely gathered in, ere the winter storms begin.
God our Maker doth provide for our wants to be supplied;
come to God's own temple, come, raise the song of harvest home.

All the world is God's own field, fruit as praise to God we yield;
wheat and tares together sown are to joy or sorrow grown.
First the blade and then the ear, then the full corn shall appear;
Lord of harvest, grant that we wholesome grain and pure may be.

For the Lord our God shall come, and shall take the harvest home;
from the field shall in that day all offenses purge away,
give his angels charge at last in the fire the tares to cast;
but the fruitful ears to store in the garner evermore.

Even so, Lord, quickly come, to thy final harvest home;
gather thou thy people in, free from sorrow, free from sin,
there, forever purified, in thy presence to abide;
come, with all thine angels come, raise the glorious harvest home.

— Henry Alford, Hymn



You Decide

Life is full of decisions, some big and some small, some exciting and some boring, some complicated and some simple, some between right and wrong, some between the lesser of two evils, some between the better of two options, and some with barely any options at all. Where do we imagine God is while we decide? How can we make better decisions? What happens when we make poor decisions?

Many of our prayers are requests for help in making decisions. We plead for clarity. We only want to know what God's will is so that we can do it. *Just show me the way, God. Let me know which way you want me to go and I'll follow.* Sometimes the way is clear and sometimes God's response seems to be one of silence.

When should we turn to God for help in making decisions? When we're choosing between asparagus and broccoli? When we're pondering vocational opportunities? When we're considering marriage? When a business venture presents itself? When someone in our family needs our help?

It is true that God accompanies

us in all our decisions, even the minute ones. But it also seems true that God leaves many decisions to us and extends his promise to be with us always. Sometimes we approach decisions as times of testing; we imagine God awaiting our choice of the right path which will lead to him or the wrong path which will take us away from him. We tend to think a little too pridefully of the decisions in front of us, as if our choices are the only things which determine outcomes. If we make the right choices, we think things will go well. And if we make wrong ones, poor results occur. Alas, sometimes we make the very best decision available and torturous pain is still ahead.

As a young man, I agitated over my future: should I go to law school and enter politics, should I go to graduate school and teach, or should I go to seminary and be a priest? Of course I wasn't the only one who would have to choose: I would have to be accepted after I chose. But it all seemed to hinge on my decision. I turned to God to ask him what he wanted. In a moment of tremendous clarity, I heard him say: *I DON'T CARE.* It wasn't that he didn't care about me, it was that what he wanted from me was

more than just that one decision. What he wanted from me was to devote my full being to his presence. I could do that in a variety of places, I came to learn. His call was not merely to an office but a way of being related to him. I'm very comfortable saying I am called to be a priest, but the way in which I was called was more in a question back to me than an answer from God.

Life is full of decisions. Each day we have to decide many things. These times are not riddles for us to solve to gain God's favor. They are places for us to struggle and then take the next step. Few decisions cannot be changed. Many, in fact, must be altered repeatedly. God is not so much the mountain we ascend by our decisions as he is the ground upon which we decide. He does care: he cares about our relationship with him.

Too often we consider decisions as things we must make in order to bring peace in our lives. Usually, however, we come to hear that we must first find the peace and then the decisions will make themselves. We gain the peace in our daily relationship with our Lord, not in the occasional decisions we face. Rest in the Lord and face your decisions.

You are well equipped to decide. God is well equipped to call you through.

— The Rev. Robert
Wisnewski, Jr., St. John's
Montgomery, Alabama

About the Cover



Fall foliage seems glorious in Hillspeak most years. This summer, a red maple between the Old Residence and the Farm House seen here in its autumnal grandeur, not only adds beauty to the landscape, in its winter slumber it provides a haven for hungry song birds as they come warily to feeders around the Old Residence and Farm House. It yields its sap for maple syrup; in spring it welcomes the approach of spring, and provides welcome shade in the summer heat.

It is but another symbol of a welcoming spirit you will find when you come for a day or a week to visit. Please drop by sometime.

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Contents

Father Forgive Us	3
Icons	5
Exercising Your Faith	7
Fifty-one Years Ago	9
Faith in the Darkness	21
Reserved Sacrament	29
Hillspeaking	32
For the Birds	42
The Senses in the Liturgy	43
Our Deep Need for Wisdom	51
Morality and Ideology	53
The Mass: Liturgy or Musical Composition	54
Pray Without Ceasing	58
You Decide	61